

Exodus: Chapters 1-2

Chapter 1

- V. 1 – Now these are the names of the sons of Israel who came to Egypt with Jacob; they came, each one with his household:
- V. 2 – Reuben, Simeon, Levi, and Judah;
- V. 3 – Issachar, Zebulun, and Benjamin;
- V. 4 – Dan and Naphtali, Gad and Asher.
- V. 5 – All the people who descended from Jacob were seventy people, but Joseph was already in Egypt.
- V. 6 – And Joseph died, and all his brothers and all that generation.
- SC: So they all died.
- V. 7 – But the sons of Israel **were fruitful and increased greatly, and multiplied** (SC: So you take THIS verse, along with the second to last verse in Matthew, “Be fruitful and multiply” and that gives context for what that message in Matthew means. Because we often interpret that from a personal ministry, life purpose, perspective. And it’s not accurate. God’s saying, “Multiply yourselves. Have children.” Versus, multiply the kingdom by winning people to God. It doesn’t mean you shouldn’t live a life that should DRAW people. But there’s a difference between trying to WIN people to God vs DRAW people to God. And your lives should DRAW people to God. Christ likeness. Die to self. “I die daily,” you know. The Apostle Paul. By living a Christian life. We’re supposed to win our FAMILIES to Christ, first. Have children.), and became exceedingly mighty, so that the land was filled with them. And the word “mighty” can be interpreted as “numerous”.
- V. 8 – Now a new (SC: Key word, “new”) king arose over Egypt, who did not know Joseph.
SC: So there was no prior connection. And we all know the meaning of the word, connection, and how you can need to connect and you need to get people to connect with *you*.
- V. 9 – And he (SC: the new king) said to his people, “Behold, the people of the sons of Israel are too many and too mighty for us.
- SC: So this is often what happens when you get somebody new in a position. They’re either immature, insecure, opportunistic, or they’re mature and confident in who they are and what they’ve accomplished. And so here we’re seeing the new king revealing his own insecurities.
- V. 10 – Come, let us deal wisely with them (SC: That’s not too “wise.” In other words, he could’ve said, “Let us take care of what is worrying me and bothering me and making me afraid and anxious and threatening me... Little more appropriate.), lest they will multiply, and in the event of war, they will also join to our enemies, and fight against us and depart from the land.”
- V. 11 – So they appointed taskmasters (SC: So you have to envision the children of Israel doing what they’re told to do and they’re serving the Lord, serving their king, they’re working their tails off working long hours to make the king happy to please the king. But the king, out of his own fear and insecurity and immaturity, sees nothing but threat. The harder *they* work, the more of a threat they are in his eyes. To *them*, the harder they work, the more they will please the king. That’s why you can never please insecure people that are in power. You don’t try

to.) over the children of Israel to afflict them with hard labor (SC: And I wrote in my margin, “They turned Israel into slaves out of his own fear and insecurity.”). And they built for Pharaoh storage cities, Pithom and Raamses.

- SC: So the whole *purpose* of these cities is to *store*... probably the grain, in other words, the *wealth*.
- V. 12 – But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel.
- SC: And that’s what *happens* with insecurity. You *feed* your insecurity, you think it’ll go away and you try to get *rid* of your insecurity by getting rid of your supposed “threats.” It doesn’t go away; it makes you *more* insecure. Especially if those that you fear aren’t insecure, themselves.
- V. 13 – The Egyptians compelled the sons of Israel to labor rigorously;
- SC: Frankly, they made it *worse*, not *better*, for the laborers, for the sons of Israel.
- V. 14 – and Egypt made Israel’s lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field (SC: So they were building *buildings* and they were growing *crops*), all their labors which Egypt rigorously imposed on Israel...)
- V. 15 – Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah, and the other was named Puah;
- V. 16 – and he said, “When you are helping the Hebrew women to give birth and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live.”
- SC: I want you to see the *extent* of a person in power’s insecurities. *All* they care about is removing the threat so that their emotions are not anxious, worry, fearful. And the *extreme* measures they’ll go through to remove *their* perceived threat. It defies logic. Especially to the people being punished. Or the *person* being punished. And the insecure person in power does not see your good intent. They are blinded by their insecurity and fear.
- V. 17 – But the midwives feared God (SC: That is, they revered and respected God *enormously*, is what the word “feared God” means), and did not do as the king of Egypt had commanded them (SC: In other words, they *rebelled*), but let the boys live.
- V. 18 – So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and let the boys live?”
- V. 19 – The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife can get to them.”
- V. 20 – So God was good to the midwives, and the people multiplied, and became ~~very-mighty~~ numerous.
- V. 21 – And it came about because the midwives feared (SC: and respected) God, and He established families for them (SC: For the midwives).
- SC: In other words, that’s God’s reward, is to give them children.
- V. 22 – Then Pharaoh commanded all his people, saying, “Every son who is born, you are to throw into the Nile, but every daughter, you are to keep alive.”
- SC: So you see how he just kept on defying logic. He was never happy. Cause he was being led by his emotion and insecurities, fear.

Chapter 2

- V. 1 – Now a man from the house of Levi went and married a daughter of Levi.
- V. 2 – And the woman conceived and gave birth to a son; and when she saw that he was beautiful, she hid him for three months.
- SC: So, why did she hide him, and why for three months?
- V. 3 – But when she could hide him no longer, she got him a wicker basket and covered it with tar and pitch (SC: Basically, she was making a boat that wouldn’t leak. Cause that’s how they did their ships back then.). Then she put the child in it and set it among the reeds by the bank of the Nile.

- SC: Just picture these reeds coming up through the water, everywhere. So, in other words, you can't see through them. They grow up to, about, three feet, I think, above the water surface.
- V. 4 – And his sister stood at a distance to find out what would happen to him. (SC: That is, the child that was in the basket)
- V. 5 – Then the daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her.
- V. 6 – When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children."
- V. 7 – Then his sister (SC: Notice, the child's sister. And I wrote in my margin, "Great strategy!") said to Pharaoh's daughter, "Shall I go and call a woman for you who is nursing from the Hebrew women, that she may nurse the child for you?"
- V. 8 – Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother.
- SC: Great strategy.
- V. 9 – Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." (SC: In other words, Pharaoh's *daughter* was paying the *mother* to be a mother.) So the woman took the child and nursed him.
- V. 10 – And the child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said, "Because I drew him out of the water."
- SC: So "Moses" must mean, "I drew him out of the water".
- V. 11 – Now it came about in those days, when Moses had grown up (SC: Key words, there, "grown up"), that he went out to his fellow Hebrews and looked at their hard labors; and he saw an Egyptian beating a Hebrew, one of his brothers.
- V. 12 – So he looked this way and that, and when he saw that there was no one around, he struck and killed the Egyptian, and hid his body in the sand.
- SC: In other words, he knocked his lights out. So, that shows physical aggression. Not passiveness.
- V. 13 – And he went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"
- V. 14 – But he said, "Who made you a prince and judge over us? (SC: That *sounds* like religious people. In their hearts they're rebellious and fiercely independent to the point that ignorance and blindness.) Are you intending to kill me as you killed the Egyptian?" (SC: So that right there tells you that he *killed* that Egyptian that he struck in verse 12.) Then Moses was afraid and said, "Surely the matter has become known!"
- V. 15 – When Pharaoh heard about this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.
- SC: So Moses killed the Egyptian that was beating on the Hebrew. People talk. Obviously somebody saw. People found out, somehow – probably through the Hebrews, frankly. Because Moses was looking around, nobody saw him do it. But the only other person who saw him do it was the Hebrew victim, so he *talked*. So the word spread through the Hebrews and ultimately through the Egyptians on to the Pharaoh.
- V. 16 – Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock.
- V. 17 – Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock.
- V. 18 – When they came to their father Reuel, he said, "Why have you come back so soon today?"
- V. 19 – They said, "An Egyptian saved us from the shepherds, and what is more, he even drew water for us and watered the flock."
- SC: They're referring, here, to Moses. They thought he was an Egyptian. Cause he *looked* like an Egyptian. He'd been *raised* by the Pharaoh's daughter. It's important to remember that.

- V. 20 – So he said to his daughters, “Where is he then? Why is it that you have left the man behind? Invite him to have something to eat.”
- SC: So you’ve seen YouTube videos about Itchyboots and others traveling the world and you see how the people of the world, they’re inviting. They want you to eat with them. So, that’s what’s going on *here*.
- V. 21 – And Moses was willing to dwell with the man. And he gave his daughter Zipporah to Moses.
- V. 22 – Then she gave birth to a son, and he named him Gershom, for he said, “I have been a stranger in a foreign land.”
- SC: So there’s always *meaning* behind a name.
- V. 23 – Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God.
- V. 24 – So God heard their groaning; and God remembered His covenant (SC: His promise) with Abraham, Isaac, and Jacob.
- V. 25 – And God saw the sons of Israel, and God took notice of them (SC: Or “*knew* them,” literally).